The Christian Sun.
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In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

The Candidates. The National Republican Convention in session at Chicago the past week named William Howard Taft, Secretary of War, as candidate for President, and Congressman James S. Sherman, of Utica, New York, as candidate for vice-President. Mr. Taft is a native of Cincinnati, Ohio, will be fifty-one years old September 15th, graduated early in life from Yale, and later from a law school of Cincinnati. His father was a man of wealth and culture and gave his son the best educational advantages. He was made judge of the Superior Court of Cincinnati in 1884, solicitor general of the United States by appointment of President Harrison in 1890, and soon thereafter was made circuit court judge of the United States. This last position, which was for life, he gave up at the end of eight years to head the Philippine commission by appointment of President McKinley, later becoming civil Governor of the islands. In 1904 President Roosevelt called him to his cabinet as Secretary of War, and has been the President's right hand man ever since. He is admitted to be the ablest diplomat of the Cabinet and is regarded as a man of safe and sound judgment, affable, congenial, likeable. He is a man of great personal charm and magnetism, having exceptional ability to make, and to hold, strong friends. He is a member of the Unitarian Church and is of high moral and religious tone. The Convention could not have named a stronger and more available man.

It is a pity the parties do not look to the man when nominating a vice-president. They look to the locality and for pull. Dolliver or Cummins of Iowa or Fairbanks of Indiana are men of weight and ability. But factional differences defeated them. James S. Sherman, the nominee, is practically an unknown quantity. He has been mayor of his town and has represented his district several times in the House, but otherwise little is known of him.

Eight vice-presidents have become presidents and this is sufficient, seemingly, to give the place dignity and worth. Mr. Sherman has means and it is believed he can carry New York. But to the layman the ways of politics "are deeply mysterious and past finding out."

Primaries and Personalities. We have politics now practically all the year round. First comes the campaign for nominations, then the primary, then the convention, then the campaign for election. And as soon as the election is over it is almost time to start the rounds again. It is certainly a strenuous life we are called upon to lead now to keep up with candidates, campaigns and conventions. And the worst of all is that politics means war. The man who goes into politics enters a battle. It is a fight from start to finish.

This editor is not sufficiently acquainted with the ways of politics to speak knowingly, but from what he has observed he has failed so far to discover the virtues, which outweigh the vices, of the primary. Nine times out of ten a primary means turmoil and strife, not between principles and platforms, but between persons. Usually the campaign leading up to a primary is purely one of petty personalities. Candidates for the nomination do not discuss issues, but each other. The principal preparation for the primary seems to be to sling mud.

The great masses want enlightenment on issues, principles, matters that pertain to government, to material and moral betterment. We are having altogether too much heat, and all too little light, in our modern day politics. If the church were to discuss even for a week the petty personalities that modern politie seems to revel in, it would shock humanity and stop the wheels of spiritual progress for a decade.

Popularity of the Bible. When our Atlantic squadron, now in the Pacific, reached Los Angeles, California, the other day, people of that city sent Christian workers to hold services on the ships, to carry refreshments, and to distribute among the men and officers 20,000 copies of the Gospel of St. John "underscored" (vest pocket edition). It is popular to give the Book away. For the Book is "the very best of good reading," says Senator Beveridge, and men are first fascinated, and then found by it as by no other book.

The marvel and the might of this Book are past finding out. Over a hundred years ago Voltaire, the most brilliant of French writers and atheists, said the Bible would perish in a generation from then and would only be known to succeding ages as a curiosity of ancient history. What a travesty on that is the declaration now sent forth that the very house in which Voltaire penned those lines is now a Bible store house from which thousands of volumes of the good Book go out every year in all directions to enlighten and bless mankind.

The Reason. "William, how come you let the State go for prohibition?" asked an Observer man of William Gorrell, doorkeeper at the Southern Manufacturers' Club, yesterday.

"How come?"

"Yes, why did you let the pro-highs do it?"

"De 'leetion wuz held at de wrong time fur de anti-pro-highs," said William. "Dat's why, an' how come."

"You mean in the summer time?"

"No, sir; in de day time. Ef dey'd held it at night, an' lef de weemens an' chilluns at home, we'd been all right. I could'er got my crowd out den. But, comin' in de broad day light, as it did, dey wuz a little shy."

In the above colloquy, taken from the esteemed Charlotte Observer, we are of opinion that colored William about sized up the situation, as the colored brother most frequently does with his home-spun philosophy. If that election had come off at night the antis would certainly have won, for the reasons William assigns, coupled with an explanation in another bit of philosophy spoken years ago to this end: "Men love darkness rather than light because their deeds are evil."

The official count, by the State board of election at Raleigh last Thursday, gives the total vote in the prohibition election on May 26th as 183,028. Of this number the Board found 113,612 for prohibition, and 69,416 against. A majority of 44,196.

PURPOSE IN LIFE.

[The Baccalaureate Sermon at the recent Elon College Commencement. By Rev. W. S. Long, D.D., Graham, N. C.]

"What doest thou here?" 1 Kings 19: 13, and, "To this end was I born and for this cause came I into the world." John 18:37.

Purpose is the primary element of all true living. Character is purpose crystallized. Success is purpose loyally obeyed. Achievement is purpose bearing fruit. Circumstance and external result are mere side issues of secondary importance. The great question for every one is not "Where art thou?" but, "What doest thou?" Not, "In what sphere do you move?" but, "How do you fill it?" Not, "What position do you occupy?" but, "What are you making of your position?" "What purpose brought you into that position and what purpose keeps you in it?" Circumstances are not always within our control, but we are absolute masters of purpose. Where we are may be determined by others; what we do, by ourselves. We cannot always choose the exact sphere in which we shall work, but we can choose how our work shall be done. Privileges are the gifts of God. Attainment and service are the things which human effort fashions from the divine gift or by its aid. God asks no man whether he will accept life—no choice in this—you must take it. The only choice is how you use it. Do you, my dear young friends, dare to live without some clear intention toward which your living shall be bent? Mean to be something and to do something with all your might. Do not add day to day and act to act in perfect thoughtlessness.

True life clusters around a clearly defined purpose. From this it takes direction and form. Inspired by conscious loyalty to purpose, it challenges opposition and criticism with the bold assertion, "To this end was I born and for this cause came I into the world." For such a life failure is impossible. The man with a purpose is immortal and invincible and irrepressible till his work is done—his purpose accomplished. A life without a purpose is like a ship without a rudder. It matters not how strong a breeze of fortune may strike her sails, nor what abundant wealth of power may throb within, she will only drift in calm and in storm. So with the purposeless soul, no benefit derived from priviliges enjoyed, making no use of talents possessed.

Many are skilful in tracing great lives back to their imagined sources of environment and opportunity. They see in Luther only a man lifted high above his fellows by a chance wave of the Reformation spirit that happened just when and where he was born and swept him along on its resistless current. This is nonsense. Environment and opportunity never yet made a great life unless they were interwoven with the weft of a nobler purpose and an earnest effort. To Luther and to Erasmus came the same great opportunity. Erasmus had the greater talent unquestionably, but his life and work are almost forgotten, while the name of Luther is a household word the world over and his work immortal. Ths is true of Arnold and Washington. The same great opportunity came to them. A low and selfish purpose animated one and his name is associated with infamy, while the other whose purpose was high and truly patriotic has become immortal. The greater the opportunities and priviliges that accompany, the greater is the evil that grows out of a mistaken or an unworthy purpose. There are numberless men and women of every degree of culture and natural endowment, living amid the most favorable circumstances, who, because they are wanting in purpose, float about the surface of life like the jelly-fish—mere inert masses of flesh. They add no strength nor interest nor character to the society in which they move. The world would be quite as well off without them. They contribute nothing to its wealth, its wisdom, its work, or its happiness while they live, and are not missed when they die.

Purpose is a distinguishing work of true manhood or womanhood. It is the offspring of intelligence and moral sense. It brings humanity in to contact with the Divine. You ask a rock, "What dost thou here?" and if it were gifted with a voice it could only reply ,"I do nothing here. I was placed here by some great upheaval of nature. The glacier brought me here, or the volcano hurled me here, or the ocean with mighty billows rolled me here. I came hither without purpose or will of my own, and I remain here without purpose or achievement; for I am a lifeless, insensible rock." Are there not many men and women who, if asked the same question, could give no better response? There are thousands of men in business, or professional life, who, if you should ask them, What doest thou here? What motive led you to choose this particular line of activity? What end do you hope to attain as a result of your toil? must, if truthfully, answer, "I did not choose my calling. I merely drifted or stumbled into it. The tide of circumstances placed me here. I do not expect to do great things but am satisfied if I get a living and do no harm."

Ask many a student in college or seminary, What doest thou here, and the reply will come, I am here because my parents sent me here, or, I am here to get an education. But what is the purpose of your study? What are you going to do with the knowledge acquired; of what use shall it be to yourself or to the world? He who learns merely that he may know, and prides himself that he is better than his ignorant brother, in consequence, is like the rock on the top of the mountain priding itself by contrast with the rock in the valley when, perhaps, the same convulsion deposited both in their places. Ask many a church member, What doest thou here? and the reply is, "I was floated here by a strong current of religious training, or the prayer meeting glacier, slow and cold, landed me here, or a volcanic eruption of religious revival hurled me here almost before I knew it." Yes, but what doest thou? "Do? Why, I am here, is that not enough? I am a respectable church member. I attend divine services when it is not too hot or too cold. I expect to be saved by grace, not by works of righteousness that I have done." This is the fulfillment of all purpose. So we find them everywhere. Souls wholly absorbed with the thought of privilege, but never with the thought of purpose. Individuals priding themselves in the position they occupy and the blessings they enjoy but persistently ignoring the fact that they have something to do in their position or are called to use their privileges for any great end. They might as well be rocks for all the benefit they confer upon others. And such they are, "stones of stumbling and rocks of offence" as the Apostle calls them. They lie right athwart the path of human progress and hinder the advance of other souls.

Your true man, your true woman, is the one with a purpose, who bends all circumstances and all privileges to the accomplishment of that purpose. There are no circumstances so adverse, no sphere of service so small, that it cannot be made glorious by high purpose. The most limited talents, the smallest opportunities are, by the magic of earnest purpose, transformed into rich channels of blessing to the world.

Mankind may be divided into two great classes.— those who have a purpose in life, and those who have none. The one strives to do something, the sole thought of the other is to enjoy what they can get.

The aim in life is what the backbone is to the body; without backbone we are invertebrate, belong to some lower order of beings, not men. No wonder that the great question, therefore, to the

young is, What am I to be? and that the future looks rather gloomy till the life path opens. The life of many is a tragedy of uselessness. There are lives that have no meaning on earth. Lose them and the world has lost nothing: no niche is empty, no force has ceased to play, for they have no aim, fit no place, meet no end. Get your meaning then first of all, young people. Ask the question till it is answered past question, What am I? What do I stand for? What name do I bear in the register of forces? And the answer must come from yourself. It is not to be found in your surroundings. Environment and circumstances cannot reveal it. It is contained in that one word purpose. Again, purpose is the measure of value for any life. Wealth, culture, opportunity, learning, fame, all these are absolutely valueless unless they are directed by a noble purpose to the accomplishment of some worthy end. The rascal who can speak a dozen languages is no less a rascal and does no less harm to his fellows than the rascal who cannot even speak his mother tongue correctly. The chances are that he will do much more harm than his less cultured brother rascals. The luxurious but aimless idler who is a model of taste and refinement is a greater curse to society than the rude and thriftless pauper who begs his bread from door to door.

Then do not tell me that you shall strive to make an independent fortune. Tell me rather why you shall strive for riches. What are you going to do with your wealth when you have acquired it? A single dollar wedded to a noble purpose is worth more than a million aimless dollars. Two mites have stood through the ages as the type of largest benevolence and devotion; while countless larger gifts and princely offerings have been forgotten in a day. Why? Because the mites embodied the largest purpose and the most lofty desire of which the human soul is capable.

Do not tell me that you shall continue to cultivate your mind. Tell me why you will do this. Who is the better for your study and learning? Will the world be richer or poorer for the sacrifices that have been made that you may have opportunities for culture? Better is a scant education consecrated to noble aims than the most profound learning acquired for its own sake merely. Mr. Moody has won more souls for Christ and has done more to uplift and bless the world, despite his bad grammar, than many a faultless rhetorician and scholar who has drifted without purpose into some prominent pulpit. Again, do not tell me that you are in the church, a member "in good and regular standing." Tell me why you are in the church, what you are doing there. The church is nothing, unless it be the place to do the most and the best work for the Master. Are you doing His work? Or are you basking in the sunshine of His presence? There is Christianity and Christianity. There is religion that is useless alike to its possessor and to his neighbors; aimless, invertebrate religion. And there is religion that uplifts the soul in which it dwells and all other souls that it touches; religion full of grand, unselfish purpose. There is the disciple who asks, "What shall we have?" as did Peter, and the disciple who cries with Paul, "What shall I do, Lord?" The two types are as far apart as the poles—yes, as far apart as heaven from hell.

Jesus Christ is universally acknowledged to be the greatest of earth's great men, and by a large part He is worshiped as divine. What is it that so exalts His life over all other lives? What has placed Him without a peer at the summit of human living? Circumstance? Few are the men for whom circumstance has done less than for Him. A poor carpenter's Son. Of a race despised the world over. Limited in His travels to a radius of less than a hundred miles. Having no opportunities for culture or education. Wrote no book or thesis—wrote only once, then on the ground, and no man knows what was written. Rejected even by his own people. If we speak of learning, there have been thousands more learned than He. If we say His teachings made Him great, we do well to remember that the New Testament contains more of the teachings of Paul than of Christ. If we look for the secret of His greatness in His death on Calvary, we are reminded that hosts of men before and since have suffered as much as He, and have died for truth and righteousness. No, none of these things nor all of them together are sufficient to explain the unique and marvelous exaltation of Jesus Christ. It was the sublime purpose that inspired Him from Bethlehem's manger to the Mount of Ascension, that shone out in His every word and look and act, that changeless devotion to His Father's will, that single-minded pursuit of His divine mission, that perfectly self-forgetful yearning for the salvation of His brethren.

Men have rivalled His wonders of miracle-working; they have discovered the parallel of His teachings; they have surpassed Him in worldly knowledge; they have imitated His sacrifice; but in the one all-controlling purpose of His life He stands alone, immeasurably highest and more divine than the noblest saints of all the ages, and there He stands on a pedestal unapproached and unapproachable forever. "To this end," said He, "was I born and for this cause came I into the world." Today we become Christ-like and fulfill the true Christian ideal, not merely by imitating the outward life of the Master, not even by studying His teachings and acknowledging their truth, but by striving to enter into fellowship with the grand purpose of His life, by making it the purpose of our lives, by letting the spirit of Christ so perfectly control us that it shall shape everything about us and bring everything into harmony with itself. The struggle towards a clearly defined purpose, "the straight line right from His own self-knowledge to His work," was perfect in Jesus. His life pierced like a ray of resistless sunlight through the cloud of aimless lives by which it was obstructed, losing nothing of its brightness nor being deflected in the slightest degree from the mark. And so it should be with His disciples.

That is a wonderful time in any life, whether young or old, when the soul wakes up from its long sleep of aimlessness and indifference and becomes conscious of a noble purpose throbbing within; when the man or the woman ceases to look upon life merely as a thing to be enjoyed or endured, and sees in himself the embodiment of a divine plan, the repository of divine possibilities; when there breaks in upon the thoughtless ear the still small voice of God, asking, "What doest thou here?" For so many this time never comes. They so fill their lives with the din of careless merriment that the voice of God is drowned. Or they are so stupified with the sleep of selfishness that the voice makes no impression upon their ears; and so they go through life without grasping the great motives and inspirations of life's mission. They may be active, busy, restless, interesting, and interested in many things, but they move all the while on the lower and not on the higher plane. They never discover the true meaning and possibilities of manhood or womanhood. There is a certain large activity of the physical and intellectual and social natures, but the moral and spiritual nature is dwarfed—the truer, higher self is neglected. What is needed is the breath of the Almighty—the touch of the Divine hand; not to destroy the lower nature or in any way to lessen its pleasures or its enjoyments, but to arouse the higher nature to the great motives and purposes of self-denying service. No one can tell what sublime possibilities are in any life till this awakening takes place.

Young men and women, set yourselves

(Continued on page 6.)

NOTES AND PERSONALS.

Rev. P. H. Fleming assisted Pastor L. F. Johnson in a series of meetings at Greensboro the past two weeks. There were four accessions, and a very good meeting throughout.

Is your Sunday-school getting ready for the forthcoming Sunday School Convention? It is time. And ministers, superintendents and delegates should be making their plans to attend.

The wife of Rev. J. W. Holt still continues in poor health we regret to say. Our sympathy is with Bro. Holt who is kept much at home and by the bed side. Our prayer is that his faithful and noble companion may be restored.

Mr. S. M. Atkinson, traveling agent for The Sun, is soliciting new subscribers and renewals. Aid to him will be much appreciated. It requires as much to run the paper in summer as in winter and each $1.50 promptly paid tells in the work.

Mr. S. M. Atkinson, our traveling agent, will be in Sanford and Jonesboro and vicinities last of this and first of next week. First Sunday in July at Catawba Springs, Wake County, second Sunday at Mt. Auburn, Warren Co. If Sun subscribers will take note and help him with prompt renewals we shall be very grateful. Thanks.

If the reader does not appreciate and enjoy this week's Sun we despair of ever helping. The many contributions are varied and of great weight and worth, thanks to the several contributors. There is something on every page of real interest. We doubt if our contributed and department articles were ever better in any one week.

"Enclosed find my check for $1.50 for which please send me 100 hundred copies of Prof. Harper's address. I take pleasure in assisting to that extent, and at the same time think I can use them to good advantage in my school and in other schools." So writes Dr. J. W. Maning, our hustling and wide-awake Sunday school man at Norfolk.

We note that Rev. H. E. Rountree who attended the great International Sunday School Convention at Louisville, Ky., June 18-23, was appointed to preach in the Central Christian Church (Disciples) of that city last Sunday at 11 a. m. In a private note Bro. Rountree says: "It is an education to be here in the Convention. I am having a great and good time."

Mr. A. C. Hall, writing from aboard the Friesland, nearing the coast of Ireland, says: "For a place to spend hours in pleasant reverie, take a voyage over the sea. It is pleasant beyond expression and one is happy, for the very sea makes you so." Prof. Lawrence's and Mr. Hall's address is Oxford, England, which place they are making headquarters for sight seeing, study and travel.

It is with pleasure we present Sun readers this week letters from two of our several travelers abroad, Prof. W. P. Lawrence and Mr. A. C. Hall. Both letters will be read with much interest for they have merit and human worth. We are glad our sight-seers landed safely after a pleasant (but to several a sea-sick) voyage. Other letters from them are to appear in The Sun from time to time this summer.

The Sunday School Convention of the N. C. and Va. Conference meets with the Bethlehem Church, Alamance Co., Tuesday, 11 a. m., July 14. The program is in preparation and is promised for publication in next week's Sun. Meanwhile let the Sunday-schools of the Conference forget not to elect their delegates and prepare their reports. Mr. D. J. Sipe of Greensboro is President of the Convention and is very anxious that this be the best session of all.

The Sunday school at Holland, Va., sends 50 cts. for two dozen of Prof. W. A. Harper's pamphlet on "Teacher Training." It is a valuable paper on Sunday school teaching and should be placed in the hands of teachers and pupils generally. The price is 25 cts. per dozen, $1.50 per hundred post paid. It is a neat pamphlet of 32 pages and contains a store house of information on Sunday school teaching. The Christian Sun will supply your school on receipt of price.

Read the truly great utterance in this week's paper by Rev. W. S. Long, D.D., the baccalaureate sermon before the graduating class at the recent Elon commencement. While peculiarly appropriate to the class and the occasion, it is on a broad scale and is applicable to all conditions of life. It is the feature of this week's paper and the reader who goes through it with care and attention will be more than paid for his time and effort. From the beginning to end the sermon is edifying, suggestive and fruitful. By all means, read it with care—and you will be grateful.

TEACHER-TRAINING AND THE SUNDAY SCHOOL SUPERINTENDENT.

The success of the Sunday school depends upon the superintendent more than upon any other one person. If anything goes wrong, he is to blame. If the scholars are few in number, if they are irregular in attendance, if the teachers are tardy or incompetent, if the church is lax in its support of the school, it is charged up to his account. Somehow or other he gets the credit for it all. And rightly. He is the head, and does not the head control the whole body and all its members? He is looked up to to correct all evils, or to get down and out.

It is, therefore, the superintendent's duty and best interest to give an attentive ear to everything that looks to the improvement of the forces with which he works. He should examine with a critic's discernment and good judgment all plans and propositions suggested for Sunday school upbuilding. Especially should he accept for his consideration with peculiar interest every proposal that has as its primal object the better equipment of his teaching force—for it is through them that he is to inaugurate reforms and do the aggressive advance work he hopes to achieve. Attendance, order, better teaching, more loyal support, more general interest are all to be attained by him through direction of and co-operation with his corps of teachers.

There is no better way of developing good, effectual, consecrated teachers than that of getting them to take a regular teacher-training course—such a course as is now under way for our convention. Every wide-awake, up-to-date, progressive, aggressive superintendent in all our borders has a deep and vital interest in this course. As soon as it is completed and published, each one of them should purchase a copy and master it. He should then set about to get his teachers or prospective teachers interested in it. If his present teachers will not take the course, let him get the flower of the young manhood and womanhood of his school interested and so raise up competent teachers for the future. I believe that in most cases our superintendents will find their present teachers willing to undertake the course, provided they are properly encouraged by themselves and properly led. The superintendent should encourage them and lead them, where he is the most available man for that purpose. The Sunday school committee of the Convention will give him necessary and helpful assistance, suggestions, and guidance.

Those in charge of the preparation of our Teacher-Training Course and those whose duty it is to launch it, our Convention Sunday School Committee, look to the Sunday school superintendents as among their strongest and most formidable allies. Shall our look be in vain? We think not; we know not.

W. A. Harper,
Chairman Committee on Teacher-Training Course.

"ON BOARD THE FRIESLAND."

"Break, break, break,
On thy gray stones, O sea!
And I would that my tongue could utter
The thoughts that arise in me."

And we feel today as the poet Tennyson expressed it—we are full of thought, of joy, and of a peculiar happiness, but it is all an inexpressible feeling. But some express their feeling, and even our good Prof. Lawrence gave vent to his. He was so very sick, poor fellow, and he grew so home-sick. He was in a deep, sad, forsaken-looking mood and he was thinking very regretfully of the distant shores which he had left. Just at this time a sailor came along and the Professor very sympathetically asked him how far it was to the nearest land—emphasizing the word "nearest." The former, looking very serious, said that it was a "little less than two miles," and then our friend's face beamed with a new ray of hope. But the ray soon died. "To reach this land," said the sailor, "you must go down." So I am not alone yet. Miss Helfenstein became very curious to know where the cows were kept, there being so much fresh milk, and would take a walk out into the pasture but the steward informed her that it was raining.

The Friesland, on which we are sailing, is a very well-equipped boat and displaces about seven thousand tons. There are 619 passengers and a crew of 170, making 789 persons in all.

We have everything one could wish to eat, and four times a day. There are 27 preachers on the boat, delegates to the Episcopal congress in London, representing Pennsylvania and the South mostly.

A sea voyage is all that one could anticipate and more. One day we are in the pleasant breezes of a sunny clime, another in cold winds and rains. One day, the boat glides smoothly over the wrinkled deep, and another its ends dip beneath the surging, rolling billows. We see a few sea gulls occasionally but I hear no noise save the hum-drum beating of the ship's propeller—nobird's song, but the everlasting roar of the fathomless deep. Yet that sounds good and I never tire of looking and listening, watching for something new. We sometimes discover a steamer, or a sailing vessel, and it is always a welcome and a pleasurable vision, for like a lost bird are we, all alone and sovereign of our loneliness. So it makes us feel good to see the new-comers in our realms and sorrowful when they leave. And the pictures these white-winged monsters make, as they waft along with the gale, and the scenes, the whale splitting the waves and the sea-hog jumping about, thrill us with joy. And the blizzard, when the fleecy, foamy waves apparent through the rain look like snow-capped mountains, is worth the experience. And Oh! the beautiful rain-bows, dipping at each end in the blue waters! Pictures that no artist can paint nor can the acute imagination of any man conceive of them. I feast my eye by day and night, and my mind in contemplation of God's great and inconceivable power. How has He set the stars in the heaven—the moon in her orb—the sun in his course? How has He set the world in its place and the waters thereof! It is wonderful. How sublime, when we would think, looking upon the setting sun, or when the blushing aurora appears in the east. As the red brightens into the morning light and the morning light into the dusky eve, so the golden hue melts away in the dark blue. And how beautiful it is. The blue canopy above, the blue deep below—the one with its sun, moon, and stars, the other with its surging billows and phosphoric lights. On the sea there is a picture from morn unto night and from night unto morn, and the pleasure, too, ends not with either.

Alonzo C. Hall.

Queenstown, Ireland, June 9.

ON BOARD THE S. S. FRIESLAND.

It is five-thirty a. m., Greenwich time, and twelve-thirty, Washington time. It is daylight at three o'clock and sunrise by four. We are above the fiftieth degree north latitude, hence long days in summer and long nights in winter. At ten minutes past ten o'clock Saturday morning, May 30th, we sailed from Philadelphia for Liverpool, and since the minute the engines began pounding at the last, long, loud signal of the big whistle and the Friesland began to move away from the dock, this rover of the deep has been plowing the waves until now we are off the south coast of Ireland, the most beautiful shore I ever beheld.

My mind goes back to the scene at the Philadelphia dock. Hundreds of people, some weeping and all sad-hearted, crowded the pier to get a last word, a last look at loved ones on the decks of our steamer as she moved out into the Delaware and down the river and out the capes to the open, stormy sea. It was a scene never to be forgotten. I remember the scene back yonder in a little home in North Carolina where a tender and faithful companion heart was almost breaking as the portmanteau was being packed two days before for me to take this voyage, and I remembered the touch of a sweet child's lips as a little three-year-old daughter in the little railway station there gave her father many kisses of farewell. There was no telling how varied were the sacrifices and how variedly sorrowful were the many hearts on shore and on board. There was one clergyman who had a vacant berth in his stateroom because a cousin who had engaged passage with him had been buried two days before, and there was another with his two sweet daughters in their teens who had a vacant berth. He had paid for passage for the wife and mother, in health three weeks before, but she was buried just one week before the day of sailing and the steamship company would not remit one dollar of the passage money.

Among the passengers are Miss Anna Irene Helfenstein, teacher of expression in Elon College, and Miss Elsie Atkinson and Mr. A. C. Hall, students in the same institution. There are also about twenty-five Episcopal clergymen, including Bishop Talbot, of Pennsylvania, the wives and daughters of several of them and several laymen, all going as American delegates to the Pan-American Missionary Congress which meets in London June 15th. Then there are the various professional men and women,—teachers, doctors, and lawyers. Among the teachers with whom I have struck acquaintance are Professors H. F. Rugan, Mechanical Engineering, Tulane University, New Orleans, on a leave of absence to study a year and a half in Europe; Fred H. H. Calhoun, Geology, Clemson College, South Carolina, going to Norway to study for the summer; C. M. Hathaway, Jr., English, U. S. Naval Academy, Annapolis, Md.; Carleton F. Brown, Old and Middle English, Bryn Mawr, Philadelphia, off to the British Museum and other English libraries to finish two books he has under way; and J. M. McFarlane, Botany, University of Pennsylvania, a native Scotchman, educated in the University of Edinburg where he was, for ten years, a professor.

The voyage has been by the southern route, twelve hundred and forty miles almost due east of Cape Henlopen at the mouth of the Delaware, thence northeast seventeen hundred and sixty or more miles to Liverpool. This route is taken to avoid icebergs that might be encountered a little further north at this time of the year. The distance traveled each day from noon to noon, has varied from three hundred and seven to three hundred and thirty miles. For five days we had almost continuous rain and considerable wind at times, and while crossing the Gulf Stream, such warm weather with it, as to make it almost unbearable in the state rooms. Much sea-sick-

ness prevailed these days (and I had my share of it), not of the most violent kind, but of that miserable kind that makes you wish you could forever have every kind of food, both tempting and loathsome (for it is all loathsome now), banished from sight, smell or knowledge. But for the last four days we have had delightful weather, a calm sea and a most congenial, jovial party. There being so many clergymen aboard,—two Roman Catholic priests from Rochester, N. Y., and a Methodist evangelist, in addition to the Episcopal clergymen, we have had several religious services each day.

The Coast of Ireland.

The first land was sighted from the bridge just before midnight last night and at midnight we passed the first light house, with a revolving search light that is as dazzling miles away as the strongest electric headlights in our American locomotives at close range. At five o'clock we arrived at Queenstown, and about forty of our passengers, Misses Helfenstein and Atkinson among them, disembarked to spend a day or two in the Emerald Isle. We are eighteen hours from Liverpool and will anchor tonight about midnight in the river Mersey and come into port on the tide early tomorrow morning.

W. P. Lawrence.

June 9, 1908.

(Begun on page 2.)

earnestly to see what you were made to do, then set yourselves to do it. That is the first thing we want to say to all in the building of whose life we feel an interest. Form your purpose and then throw your whole life and energy into its accomplishment, and the grander your purpose is, the more sure you will be to make the world richer with every enrichment of yourself. Remember that

"The flighty purpose ne'er is o'ertook
Unless the deed go with it."

"What doest thou here?" It is a sentry's challenge to every soldier on the battle-field of life. And he must be living to little purpose who cannot answer the challenge. It comes to the youth before whom life is just opening with untold promise, and bids him find his life purpose quickly that no time be wasted in aimless drifting. It comes with startling emphasis to those carelessly floating with the current of life and calls to nobler aims. It comes to the Christian selfishly resting in the shade of the tree of life and reveals to him a larger service, a more worthy ideal. It speaks to all of purpose and achievement. It reveals to us all the largeness and divinity of our lives. It calls to labor, to battle, to conquest, to victory—to our highest and best service to God and man.

NEWPORT NEWS LETTER.

Our church here has recently been favored by an address by Mr. W. C. Bain, Statistician for the Virginia Sunday School Association, on the "Sunday School Problem in Virginia." Mr. Bain is delivering this address to the churches of the city by request of the Newport News Sunday School Association. My people enjoyed the address and all of us felt benefitted. Bro. Bain, who lives in this city, is easily one of the best informed and foremost workers in that line of Christian effort. Blessed with a clear mind and wonderful memory he has a remarkable store of Sunday school information.

Last Sunday evening was given to the Children's Day exercises by our church here. The attendance more than filled the house and the exercises were very creditable. Our average attendance this year, closing July 1st, will be about twenty above the average last year, which our workers consider encouraging growth. We go to our annual picnic next Tuesday to Ocean View.

Blanks for reports to the annual conventions have been mailed to the various convention secretaries for schools. It is desired that these blanks shall be carefully used as the supply has about run out and we desire to have a revision before having others printed. Secretary Rountree is now at work on the program for the Eastern Va. Convention which meets about the middle of July. He wants to make the session a "hummer," but its success will depend on the influence it will have on the local schools. Only in so far as the local schools are helped to better methods, more efficient service and the solving of Sunday school problems will any convention be successful. Rountree is not going to be left, however, in this matter if his effort and ability can prevent.

Specialists in the Sunday school field tell us that seventy-five per cent. of all church building is the direct result of the Sunday school, which, as you may easily see, means that only twenty-five per cent. of all church building is accounted for by all the other enterprises combined. Then too they say that eighty-five per cent. of our present church membership, ninety per cent. of ministers, and one hundred per cent. of our missionaries were brought into church relationship by the Sunday school. Now, then you see that that leaves only fifteen per cent. of our present church membership and ten per cent. of ministers, whose church relationship was influenced by all the other church enterprises combined, while every one of our missionaries were brought in by the Sunday school.

It would seem to this writer that the enterprise which is furnishing eighty-five per cent. of our membership, ninety per cent. of our ministers and all of our missionaries, should receive a very large share of our consideration. The fact is, however, that not only with our denomination but with the others also, a very small per cent. of our money and time is devoted to this principle source of church life and growth. We seem however to be entering upon a new era, and our people are becoming enthusiastic. The future is arched with a bow of promise, and, unable to make comparisons, as we look back over the past years of this work, with the other enterprises of the church, we are impressed by contrasts instead. We see that where we have given thousands for other enterprises we have not given a dollar for this from which eighty-five per cent. of our membership comes, seventy-five per cent. of all church building, and ninety per cent. of our ministers. If it is argued that the figures are some too large; then if we reduce them to fifty per cent. the same could be said, for all things considered, there would still be only contrast. There is but one logical conclusion.

Money and labor invested in the Sunday school in the home field is home mission work, and invested in the foreign field is foreign mission work. Such investment, especially in the home field, brings larger and more permanent results than any other for the church, in whatever direction made.

Murdock W. Butler.

Newport News, Va., June 12, 1908.

FIELD NOTES.

Antioch, in the Eastern North Carolina Conference, is located two miles north of the Roanoke River in Warren County. This church was organized several years ago by Rev. H. C. Moore. The membership has been greatly weakened in recent years by the migration of several families to other places. The church building is in need of repairs, and the remaining members somewhat discouraged. This writer preaches there every fourth Sunday morning and is doing what he can to bring order out of chaos, and hope out of despair. The church has a Sunday school with Sister C. H. Harris as superintendent.

Bethlehem is situated on the south side of the Roanoke River, one mile from its bank. This church is also in Warren County. It was organized by Rev. J. D. Wicker, and has been a power for good

in the community since its organization. The membership is not large, and probably never will be, but it is alive and active. One of the greatest needs in this church is an educational stimulus. A small Sunday school is maintained here under the leadership of Brother Henry Haithcock. The third Sunday morning in every month is the time for preaching here, also Saturday night before.

Mt. Gilead is situated about six miles from Louisburg in Franklin County. It was organized about twelve years ago by Rev. J. D. Wicker. The membership is very small—a mere handful. The congregations are large, and a good Sunday school is maintained, and there is some possibility of building up this church. The undersigned preaches here every first Sunday morning and Saturday afternoon before.

Schlosstown school-house is seven miles northwest of Mt. Gilead. There being no church located near, and the people being desirous of preaching, it gives this scribe pleasure to accommodate them every first Sunday afternoon. Perhaps it may turn out to be "bread cast upon the waters." If so, the Conference will be the gainer.

Roanoke Rapids is a manufacturing town of three thousand inhabitants. There are several families of the Christian church living here, who formerly resided in the neighborhood of Antioch. We preach to them every second Sunday afternoon. There ought to be a Christian church at this place. What say the Home Mission Committee?

Rosemary is another cotton mill village one mile from Roanoke Rapids. There are also a number of families belonging to the Christian church here. We preach to them every second Sunday night. Large crowds attend our services here. This is also a good opening for a Christian church, and we hope to see one here sometime.

In addition to church work we have the honor of presiding over a school room six months in the year, and endeavoring to teach the "young idea" how to shoot. Said school is known as Oakville Public School and is supported by special tax.

Being compelled to keep a horse, we also indulge in a little farming during the "good old summer time," and thus have opportunity to commune with nature, and seek for "sermons in stones, books in the running brooks, and good in everything," but the most of our sermons come not from the stones, they are found in the great Rock of Ages, the source of every preacher's help.

Herbert Scholz.

Macon, N. C., June 10, 1908.

THE EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

The thirty-ninth annual session of the Eastern Virginia Sunday School Convention is drawing near, and the question arises as to what shall be the character of that convention. Shall it be the best we have ever held? We can make it such, if we will. What say you to every school doing its best to make the convention a great success? I would that every superintendent, pastor and delegate might feel proud of their school. To bring about this happy state of affairs every school must have a good report for the convention. I am sure there is no school that cannot meet this requirement. Then, why not have the greatest convention we ever held and everybody go from the convention feeling good and inspired for the larger work which we will be able to do the next year?

There is one thing that I wish to call attention to that will greatly help the Antioch convention. It is the matter of Sunday school missions. We have been putting forth a systematic effort along this line for the past two years and the results have been good, but not as good as they should have been. In 1906 the apportionment was $506.79 and the amount raised was $386.23 and in 1907 the apportionment was $500.40 and the amount raised was $320.75. The second year we raised $65.48 less than we did the first year. The question that is forced upon us at this point is this: Why the shortage? I believe it was due to the lack of proper effort on the part of superintendents and in some cases the pastor might not have done all that he could to have impressed the school with the importance of raising the full apportionment. Now, can we not bestir ourselves during the few weeks that remain and see to it that every school brings up the full apportionment to the Antioch convention, which will give us $548 for missions. There is no school in the bounds of the convention that cannot raise the full amount asked. Can we afford to neglect a thing of such vital importance? Would any school be a party to anything that would block the way to progress and to larger things? The power and influence of the Sunday school will be influenced by its interest in the great subject of missions. Shall we awake and get in the great procession that is marching on to larger and better things for the Kingdom of God in the earth? We must look to the fields that are white unto harvest, if we would catch the noble spirit of the age in which we live. The church or school that attempts to live and labor only for the preservation of her own life must sooner or later die. All selfishness is doomed. This is as true in reference to Sunday school and churches as to individuals. The Sunday school that spends all the money it raises upon itself cannot prosper, and neither can it hope to fill its divinely appointed mission. It is the spirit that reaches beyond that gives permanence to our work and makes it of the highest value.

Let all the superintendents and pastors in the bounds of the convention see to it that their schools carry to the Antioch convention their apportionments in full. If this has not been previously looked after, the time is short, but sufficient to raise the small amount that is asked. I feel that no school can afford to come up behind. Now, how do you feel about your school? Let us make the Antioch convention a great convention.

J. W. Harrell.

Portsmouth, Va.

MISSION DAY.

We had a fine day last Sunday at Antioch. It was our mission day, and it was truly an inspiring service. Our congregation was cut off somewhat on account of an all-day service nearby, but it was a rich feast to those who did attend. The children's exercises were simply fine, but when such good women as Sister S. J. Hood, Lizzie Kitchens, Mollie Kitchens, and Dee Kitchens undertake anything for the church it means success. God bless them and the little folks.

We have a few faithful men and women at Antioch. This church is to be one of the leading churches in our conference, and as pastor I am proud of her record.

Our collection amounted to $11.07. Keep your eye upon us, Bro. Editor.

G. D. Hunt.

Truett, Ala.

Homer Merriam, of the firm of C. & G. Merriam, publishers of the Webster's Dictionary, hass just died at the ripe age of ninety-five. Before his firm took the book and greatly enlarged and improved it, it sold for $15 and $20. He did a great work for spelling and definition and learning.

Count Zeppelin, a Frenchman, made a successful flight of an hour and a half with a new airship June 20, managing the vessel at will, with turns, curves, upward and downward sallies, with 12 passengers aboard. The experiment was pronounced complete and satisfactory.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The offiee of publication there is 302½ South Elm Street. Our editorial offiee, however, remains at Elon College, N. C., to which all letters and communieations to the Editor should be addressed, as heretofore.

SUNDAY SCHOOL TEACHERS.

The Sunday school problem, first and foremost, is one of teachers. Many of our schools of the South, especially, are in the country. Which is another way of saying tbat most of our teachers are busy all week. When the day's work is done they are tired, and ready for sleep. Precious little of their time they feel disposed, during the week, to devote to Sunday sehool work. They are willing, but the flesh is weary. In consequence, most come to Saturday night, or even Sunday morning, before the Sunday school lesson is ever seen. The time then of preparing the lesson is reduced to a minimum. What preparation is made must be made briefly.

Now the objeet of teacher-training, so much discussed of late, enthusiastically in the Greensboro Convention and since then, much in The Sun, is not to add to the burden of the teacher's task, but to help bim to perform his task intelligently, and hence much more quickly and efficiently. The object of teacher-training is to instruct teachers how to prepare, in the best and quickest manner, their lesson and how to teach the lessons when prepared.

The volume which distinguished men among us are now preparing, is not a book of Sunday school lessons or of topics, outlines or what not. Far from it. The volume will be the result of united and cooperative effort in trying to get the teacher into a teaching frame of mind, and frame his mind for teaching efficiently and successfully.

Prof. S. A. Harper, chairman of the committee to prepare the course, is throwing his mind and heart into the work and is enlisting the cooperation of the best writers of our ehurches in this good behalf.

NO MAN KNOWETH THE HOUR.

You cannot provide against the accidents and emergencies of life. They come in a way and manner least expeeted. Many a man has gone through the din and smoke of battle unscathed and unscarred, to die by the most trivial mishap before reaching home. A man last year having made a most perilous flight of eight hundred and twenty-five miles in a balloon, without harm, came very near to losing his life in a runaway accident wbile going by private conveyance to a near-by village. A certain man was exposed for years to all sorts of fevers and dread diseases in the heat of Africa only to return to his native America and die "of a bad cold." A globe trotter had traversed the earth in safety, only to be pinned under a wrecked car within sight of his home. Verily was the Psalmist right when he wrote: "As thy soul liveth, there is but a step between me and death."

And yet, how foolish that we contiually put off the day and matter of preparation for going hence. Knowing not the day nor the hour, we take ehances such as no professional gambler in his most daring risks would take. Taking chance with death—and with preparation against death; thinking that as the hour or the day arrives there will be time enough, and sufficient warning. Oh! foolish one. With all prudence and all foresight, you cannot tell the day nor the hour.

TWO BOOK REVIEWS.

We are printing elsewhere in The Sun this week two book reviews by Prof. W. A. Harper, of Elon College. We read both these books with peculiar delight and helpfulness and asked Prof. Harper to read and review them for Sun readers. One is by United States Senator Beveridge, of Indiana, one of the most versatile writers and fluent speakers of the present Congress. His book is entitled "The Bible as Good Reading," and the Senator certainly makes out a strong case for the good Book, even for the easual reader. It is a beautiful little book and a very edifying one indeed in every way.

The other book that Prof. Harper reviews is "The Bible of Superhuman Origin." This book is an inspiring little volume written in elegant and convincing style and is also neatly and artistically bound. It wis written by a man who beleves with all his great heart in the divine origin of the Bible. It will strengthen any Chrisian's faith to read it. If any Sun reader wishes either or both of these books we can supply them at 50 cts. per copy delivered, as stated in Prof. Harper's review.

LOYALTY TO CHURCH.

Loyalty being a part of life, it is among the best and noblest of virtues. The Eternal One planted it deep in the human heart, wrapped it there with the threads and eords of life. Only the basest and most ungrateful mother loves another child better than her own. Not that there are not more comely and more promising ehildren. The right minded mother loves her child best beeause it is her own. Just tbat. With the strings of love and life the Creator intertwined also the cord of loyalty—loyalty to one's own.

Yours is the best country, yours the best State in all the world. Not beeause of the agricultural reports, or the eensus returns, for these would show otherwise. But because it is your own. You live in these, and loyalty is a part of living.

You love your church best? Yes, or there is not much chureh life, not mueh spiritual vigor and growth, within. Your ehureh may not be as large as some other. It may not show up as well on the eensus returns. But it is yours. With it you have cast your destiny. If you eare for life, you will cultivate loyalty. Unless you are loyal to your own, tbere is little life in your ehurch relationship. When you really tnink another church is better, greater, more noble and more lovable than your own, the time has arrived for you to get a letter of transfer. Life must have loyalty in order to grow, thrive, develop.

That New York legislature went up against the wrong man in Governor Hughes, for he withstood it to the last ditch in all matters of morality and deeency. That body passed a law providing that when a ehurch or school house should be built within 200 feet of a saloon it should not deprive the saloon of its liquor-tax certificate. Governor Hughes promptly and boldly vetoed that law, appending these words to his veto. "The saloon cannot be permitted to take precedence over the American schoolhouse."

Governor Glenn signed a proclamation June 19 declaring the official vote for prohibiton and making the law of effeet. Many visitors were present. The pen with which the law was signed was given to Ex-Governor Jarvis. Governor Glenn declared it one of the proudest moments of his life. Immediately upon fixing his seal, the Governor and those assembled joined heartily in singing "Praise God from Whom All Blessings Flow."

SUFFOLK LETTER.

The more one studies applied Chirstianity, the plainer it is that spiritual spasms have little value in the church. "Learn of me" was one of the Savior's favorite exhortations, and He was always calm and composed, but never out of place or negleetful of duty. Persistent in His work, careful of His own life and the feelings of others, He set an example of quiet devotion to duty and the will of His Father.

The members who really support the church and its institutions are not the persons who give under high-pressure attractions; but the systematie givers make it possible for the church to exist and make it possible for church institutions to live and flourish. Every Christian should strive to beeome a punetual, faithful, liberal member, holding himself aloof from the world and loyal to Jesus Christ. Church attendance is lax, indifferent, irregular. In many congregations there are outsiders who attend as regularly as some members. With many church members attendance is regulated by convenience, circumstance, or inclination. If church members would attend regularly, attendance itself would become a potent factor in soul-winning. It would go far toward breaking down Sabbath desecration. Revivals are maintained and become powerful through members; but for Christians to crowd the church during a revival and then absent themselves from church afterward leaves the church weaker than before.

Members who attend Sunday school, prayer meeting, regular church services, and then live consistent lives at home, in business, and society, furnish the world with proof of the saving power of Christianity.

The evidenee of such members is found in regeneration, consecration, and the performance of duty. Exeitement of the right kind is valuable, even in religion; but a profession made under excitement with no change of life breaks down under the strain of quiet living and the test of all-year service. A "new birth" that ushers the life into spiritual conditions will not expire in the quiet months that follow a revival. Regeneration is the beginning of a spiritual life and that life grows as the child grows in the new world upon which it enters. An undeveloped physical life is no more pitiable than an undeveloped Christian. Consecration is the surrender of all that is bad for God, and the surrender of all that is good to God. It involves this double act of the will and this negative and positive act of the soul. Religion becomes hard or easy in proportion to the degree of personal consecration. Regeneration gives spiritual life; consecration develops it. A farm may be given to one but the cultivation of it is a prerequisite to continued possession; its obligation to the State will eat it up if it is not cultivated. Certain obilgations attend life and the neglect of such obligations is the forfeiture of life itself. Christians suffer incalculable loss by receiving spiritual life and then neglecting the means of spiritual growth. The church as a spiritual institution is the most potential institution in its possibilities among men. The least member is not only important to himself but important to the church. If church members would all do their duty in the field of Christian work Christianity would be like an army with banners. Besides this, worship would be joyous, sermons would edify believers and convict sinners, and Sunday would be an oasis in the desert journey. The fires burn low on the altar because there is so little wood on the altar.

Let those who read these lines resolve to be in place next Sunday in the house of God and to offer a prayer for the minister that the message may be like fire in stubble, or like rain upon the mown grass.

W. W. Staley.

ELON COLLEGE NOTES.

Mr. E. C. Phillips, of Union Grove Church, Randolph County, N. C., has remembered Elon by sending in a check for an amount sufficient to fit up one of the rooms in the new dormitory.

The different professors will begin their round of eanvassing about the first of July. Just what field is to be eovered by eaeh has not been definitely deeided. It is the desire of the college that the ministers will eo-operate heartily with the teachers that may be sent to their respeetive fields.

At such an early date as this there have never before been so many requests for eatalogues, and letters of inquiry eoneerning rooms, tuition, ete., as this year. Present indications point to the largest enrollment for the next year in the history of the college.

The many friends of Prof. Lawrence are glad to learn that he has landed safely and is enjoying the sights to be seen in "Merry Old England." He as usual neglected no opportunity to take in everything and so paid his most humble respects to "Father Neptune."

Mr. T. H. Franks who was recently gradnated here was on the hill a few days the past week visiting friends and relatives and arranging for his A. M. work. He will travel during the summer in Western North Carolina.

Unele Wellons leaves next week for Eastern North Carolina Conference where he will spend about ten days with friends in the fields he formerly served as pastor.

Mr. and Mrs. D. J. Sipe and Miss Lincoln are guests of Prof. and Mrs. Lincoln at East Dormitory. Mr. and Mrs. Sipe will make their home for the future in Greensboro.

Mr. Maek Clendenin who has been sick in South Carolina for some time is now here reeuperating. The pure water and air of Elon are having their usual effeets and he will soon be well again.

Mr. H. M. Loy, Class of 1907, one of our most sueeessful teachers, and Supt. of the Jacksonville, N. C., schools was in town last week. He is arranging for his A.M. work for the ensuing year. The advaneed work here is growing and many of our strong men are making good use of the great opportunities for advanced work offered at Elon College. Several young men have reeently applied for graduate work for the school year 1908-09.

J. T. C.

OUR MISSIONARY DAY.

Dear Bro. Atkinson: Last Sunday was our missionary day at Beulah. Truly we held a fine service. We had a large eongregation, and much power attended our worship. The Sunday school and Ladies' Aid Soeiety were well attended. Bro. C. W. Lovelaee, district president for the organized Sunday school work, was present and made an address, whieh was quite eneouraging to us. He reports our school as being the banner school in the distriet, and only two ahead of it in the eounty, and that only in attendanee. We were glad to have Bro. Lovelaee meet with us. Miss Minnie Bailey read an essay before the Aid Society whieh was very interesting and on quite an important subjeet, "How to spend the Sabbath," after which the writer preaehed on the subjeet of the "Church of God as an Investment." Text, Mal. 3 ehapter. Then eame the collection, whieh amounted to $32.04. Our hearts were made glad for our people are learning to give. May the Lord bless eaeh and every one.

G. D. Hunt.

Truett, Ala.

Clyde Pinner, a nine year old lad of Asheville, N. C., died in awful agony June 15 of hydrophobia, having been bitten eight weeks ago by a "mad dog."

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week	$808.47
Monthly Dues:	
Blannie Franks	.05
Bettie Franks	.05
Dwight Franks	.05
Norma Franks	.05
Muma Franks	.05
Pierce Harris	.05
Ruth Harris	.05
Louise Harris	.05
Jackson Harris	.05
May Harris	.05
Jessie Perry	.05
Pauline Perry	.05
James L. Foster, Jr.	.10
Mary Lee Foster, Jr.	.10
Marvin E. Riddle	.10
Floyd H. Riddle	.10
Moody Riddle	.05
Monthly S. S. Offerings:	
Oak Level, N. C.	1.25
Youngsville, N. C.	2.00
Mt. Auburn, N. C.	1.00
Suffolk, Va.	12.00
Wentworth, N. C.	1.73
Special Offerings:	
Mt. Auburn, N. C., by W. W. Kimball, Treas.	1.49
C. B. Edwards, Raleigh	1.00
On support Cates children	3.00
Amt. 21st week, 1908	$ 24.52
Total	$832.99

Elon College, N. C., June 17, 1908.

My Dear Children and Friends: This week brings us some hot weather and hard work; but that is all right, the weather is good for the crops and work makes the boys. We are about up with our farm work, except getting up our hay; the meadow land has been too wet for mowing.

Our boys and girls are enjoying plenty of vegetables these summer days, and when our orchard is old enough so that the trees will give them plenty of apples and peaches, they will be happy.

The following donations have been received since last report: Proximity Manufacturing Co., Greensboro, N. C., by Messrs. Cone, 150 yards of heavy over-all goods; Ruth Wicker, Elon College, N. C., 2 dresses. We appreciate so many offering by the children this week—we wish 200 families would do as the Franks and Harris families have done—all with [illegible]

Five Sunday schools are on the list this week—and soon we hope many more. We must have 25 "monthly Sunday school offerings" every week. Who will help to bring this about?

We greatly appreciate the kindness of the Messrs. Cone, managers of the Proximity Manufacturing Co., of Greensboro, N. C., for 150 yards of splendid over-all goods; this will set our boys up for the summer and fall.

Little gifts from the girls of the church, like Ruth Wicker's, will help us greatly. All manner of clothing will be appreciated. We rejoice to feel the deep sympathy of many of the friends who have opportunity of seeing us, and seeing the institution, and wish that thousands of others might come and see for themselves our home and our family.

Bro. C. B. Edwards, of Raleigh, N. C., a friend to the orphan, again hands us $1.00 for the work. He has been a trustee of the Odd Fellows' Orphanage at Goldsboro, N. C., for years and not only loves the work but supports it with his means. Let us all be thankful for what has been done in so short a time and strive to do more in the future.

Love to all.

Yours sincerely,
Uncle Jim.

Raleigh, N. C., June 14, 1908.

Dear Uncle Jim:

We will send our dues for June. We received the pictures O. K.

We enclose twenty-five cents.

Your nieces and nephews,
Blannie Franks,
Bettie Franks,
Dwight Franks,
Norma Franks,
Numa Franks.

Hope you will he successful with the pictures, children, as every penny counts.

Elon College, N. C., June 19, 1908.

Dear Cousins:

Yesterday was James' birthday and he was two years old. All the children here are busy as bees—some sewing, and

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all the boys hard at work on the farm. I guess 'tis a busy time with everybody. We send our dimes.

Yours truly,
Mary Lee Foster,
James L. Foster, Jr.

---

304 Ivy St., Berkley, Va.,
June 16, 1908.

Dear Uncle Jim:

I send my dues for June. Hope all is well. Enclosed please find twenty-five cents. Your friends,

Pierce Harris,
Ruth Harris,
Louise Harris,
Jackson Harris,
May Harris.

Twenty-five cents from this big family of little folks helps very much.

Raleigh, N. C., June 16, 1908.

Dear Uncle Jim:

We are a little late this month, but here we come with our love and dime.

Your little nieces,
Jessie Penny,
Pauline Penny.

Glad to hear from you, girls. We enjoyed the visit of your sisters (our former cousins) at commencement very much indeed.

Sanford, N. C., June 16, 1908.

Dear Uncle Jim:

Enclosed please find my dues for June. Our crop is looking nice, and our watermelons will soon begin to ripen. What is better than watermelon time on the farm?

With best wishes to the children,
Marion E. Riddle.

My! I know you are going to have a good time. Hope our crop of melons will be good too.

Sanford, N. C., June 16, 1908.

Dear Uncle Jim:

I am sending you my dues today. I have enjoyed several good fishings this summer.

Wishing all the children a delightful summer, I will close.

Floyd H. Riddle.

Our children are quite busy now, Floyd, but after a while we will be able to rest a bit.

Sanford, N. C., June 16, 1908.

Dear Uncle Jim:

Well, I am right on the 16th again with my dues. My brother Carl, who is clerking at Cameron, came home to see us last Sunday. There are lots of fruit and berries now on the farm.

Moody Riddle.

And do you enjoy blackberry pie, Moody? It's good, I tell you.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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1:40	6:11	Caraleigh t	9:10	4:20
1.44	6:19	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:33	4:07
1:57	6:32	Hobby	8:45	4:00
2:05	6:42	McCullers t	8:[illegible]	3:56
2:10	6:47	Banks t	8:31	3:50
2.20	7:00	Willow Springst	8:20	3:40
2:28	7.10	Cardenas	8:10	3:33
2:33	7:13	Varina t	8:05	3:30
2:43	7:23	Fuquay Springs	8.00	3:20
2:50	7:30	Rawles	7:46	3:13
2:57	7:40	Chalybeate	7:40	3:07
3.02	7:45	Kipling	7:35	3:02
3:15	8:00	Cape Fear	7:20	2:46
3:21	8:08	Lillington	7:15	2:41
3:28	8:16	Harnet	7:06	2:32
3:33	8:21	Bunlevel	7:00	2:26
3:43	8:32	Linden T	6:50	2:16
3.50	8:40	Carlos	6:41	2:09
3:54	8:44	Buckner	6:37	2:05
3:59	8:49	Slocomb	6:33	2:01
4:08	9:00	Carver's Falls	6.23	1:51
4:17	9:10	Tokay	6:16	1:44
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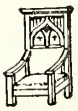

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THE SUNDAY SCHOOL.

Seeond Quarter, Lesson XIII.
June 28, 1908.
TEMPERANCE LESSON.
Eph. 5:6-21.

Golden Text: "Be ye not drunken with wine, wherein is riot, but be filled with the Spirit." Eph. 5:18.

The epistle was written from Rome during Paul's first imprisonment there A. D. 61-63, and while intended primarily for the ehureh at Ephesus, it was intended for eireulation among other Christians.

The lesson for today is a walking lesson. Walking is a fine exercise. It keeps the body in good trim.

The open air is nature's own gymnasium, with gray-blue ceiling, green-brown floor and no walls. The fee. "regular attendance," is within easy reach of all, and the end threof is blessed indeed, clearness of brain, sweetness of temper and purity of thought.

The lesson gives the directions for good walking. First, "walk in love." That is to be the atmosphere of your life-walk.

Second, walk as "children of light." Bad things seek shadowy places. It is remarkable how the saloons and such places love screens and back-rooms.

The Christian to walk needs to be wide awake, have steady nerve and plenty of light, like Blondin when he used to walk over Niagara with a man on his back.

The third direction is to look how you walk. There are snares all along the way. It was indeed so in Paul's day. He says, "because the days are evil."

Oeeasionally we meet a sad-faced fellow today who thinks that after two thousand years of Christianity these days are evil.

"Be ye not drunken with wine." When these words were first written, drunkenness was still counteuanced in eonneetion with heathen worship. Some of the gods in both East and West were imagined as drunkards. It is different now. All Orientals agree that drunkenness is one of the works of darkness. Even Mohammed enacted that all men should be total abstainers from all manner of intoxieants, and for centuries this law was enforced by the lash, the prison and the sword. Today some Mohamdemads are as much transgressors as other seets, and Western traders are even now pushing the liquor trade up to the very tops of the mountains of Lebanon. So there is great need of a pure gospel and vigorous work in the eause of temperance.

(Compiled from S. S. Times.)

G. W. T.

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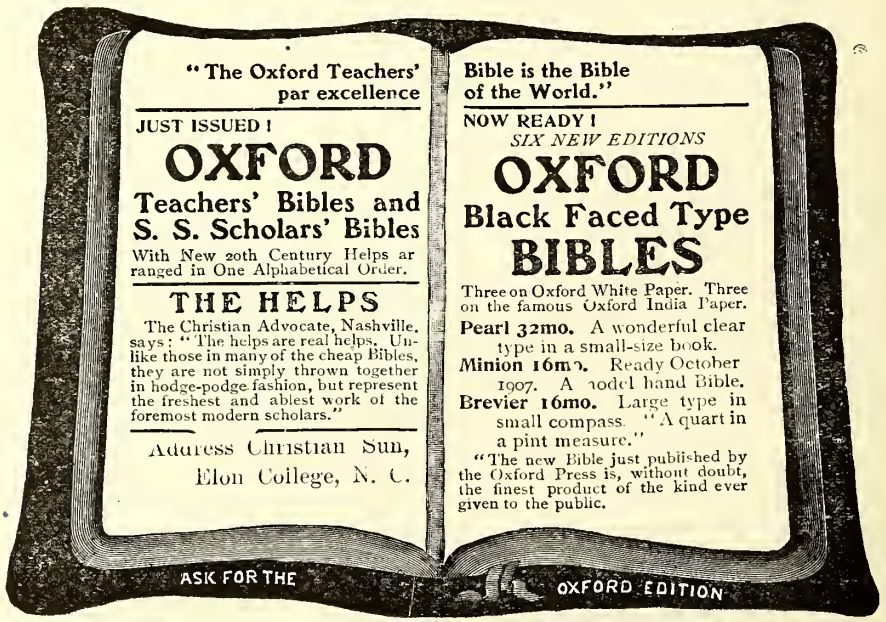
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THE BIBLE OF SUPERHUMAN ORIGIN—A REVIEW.

By Prof. W. A. Harper.

The Bible of Superhuman Origin, by Rev. H. E. Watters, A. M., President of the Hall-Moody Institute, a graduate student in Brown University; published at Martin, Tennessee. Price, 50 cents.

The title page of this book has the following apt and appropriate forecast of its contents: "The Bible of Superhuman Origin, A Safe Guide for Man, Containing Arguments on the Existence of God, the Divinity of Christ, the Immortality of the Soul, and the Reasonableness of Eternal Punishment."

The first paragraph of the preface thus beautifully states the purpose the author has in expanding a sermon at the request of its hearers into a volume of 49 charming pages: "The faith that clings to an unseen support must either grow stronger or weaker, day by day. It is to strengthen the faith of man in the unfailing foundation and source of the Bible that this little volume is given to the public. If it shall enable some fainting soul to feel the eternal Rock of Ages under his feet, or cause his faith to rise in triumph so that he may shout with Paul: 'I know in whom I have believed,' it will not go forth in vain."

If you are a Christian, a church member, and if you feel that the realities of the faith are loosening in your life, if at any time doubts and fears and hesitations becloud your life, then you ought to buy this book at once and read it through again and again. No man who is a Christian can read this book without becoming a better one. He will see his faith printed in most brilliant colors, stated in most eloquent phrases, and he will lay the book aside with thankfulness that he ever took it up. It is a good book, written in beautiful style, and well worth its price to any man, more especially the Christian man. Every Christian fireside ought to have a copy within easy reach.

WINDSOR, VIRGINIA.

Monday after the first Sunday in April we began a series of meetings at Windsor Christian Church, which continued for nine days. Rev. M. L. Bryant did the preaching and we had a glorious meeting. About 20 persons came forward to confess Christ or renew their allegiance to him. The Christian Church received four members and several joined the Baptist Church as a result of the meeting. The churches of the town were also revived and God's people were made stronger by the meeting.

May His Spirit carry on the work of grace begun in the hearts of the people.

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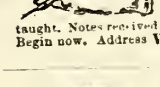

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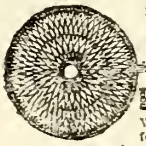

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MARRIED.

Faucett-Kernodle.

At the residence of the bride's father, Mr. D. F. Kernodle, of Guilford Co., N. C., Miss Iola L. B. Kernodle was united in marriage to Mr. Thos. F. Faucett June 17, 1908, at 7:30 o'clock p. m. The groom is a rising young farmer of Guilford Co., and the bride is an alumna of Union College. Since her graduation, she has devoted her time to successful teaching. Her acquisitions and personality constitute her a general favorite, while the value, number and utility of the presents received show her popularity with relatives and friends.

This writer, in the presence of a number of relatives and friends, spoke the words that made them husband and wife.

May Heaven's blessings attend them through life. C. C. Peel.

DIED.

Walters.

With reverential submission and deep regret we yield our relationship with Sister W. T. Walters in Bethlehem Sunday School, whose presence was a benediction to all. Our class especially desire to mingle their tears of sympathy with our beloved brother and pastor.

"The soul would have no rainbow,
Had the eyes no tears."

"What are sorrows but the heart singing in minor key the glory to come, whose rich, major tones are sounding far beneath?"

Her Teacher.

Gammon.

Elnor Mae Gammon, the nine-months-old child of Mr. and Mrs. K. C. Gammon, died at their home near Great Bridge, Norfolk County, Va., June 4, 1908. In the absence of their pastor the writer conducted the funeral services from the residence Saturday afternoon, June 6th; and the interment was in Berea Cemetery.

To the grief-stricken father and mother our heart-felt sympathy is extended.

J. O. Cox.

Read.

On the 20th of May, 1908, Pauline Burroughs Read, oldest daughter of Jas. M. and Sarah A. Burroughs, and wife of Rev. H. P. Read, died at her home in Robersonville, N. C., after about two weeks' illness. Professing religion at an early age she joined Mt. Auburn Christian Church, transferring after her marriage to Union Chapel M. E. Church, where she remained a loyal member until death. And there we laid her precious body to await the glad eternal morn. Being of a bright, genial nature, possessing many charms and ennobling virtues, she won a host of friends that will lament her early death. She manifested always an ardent love for her people, which, with her dutiful, patient life, made her a great favorite in the family.

Her personal appearance and home life were characterized by such cheerfulness and neatness as is always beautifully attractive, and doubtless those who visited her home will remember with me the sweet spirit of love and harmony that pervaded, and with what cheerful pleasure she ministered to her friends and loved ones in that home. She entered faithfully into her husband's ministerial work, being a source of comfort, inspiration, and help to him.

We deeply sympathize with the young husband in the sorrowful realization that this brightest earthly light has been taken from his home, and pray that the heavenly light and love will fill his young life. Trusting that he will lean for help upon the Almighty Arm, which has seemingly afflicted him, knowing that all His chastenings come in mercy and love. Though we are sad and lonely without our loved one, we rejoice in hope that our loss is her eternal gain.

She leaves a loving husband, mother, father, four sisters and brothers, two devoted aunts, one uncle and many friends. We pray that God's comforting grace will sustain and keep all that loved her, granting to each one a happy reunion in Heaven. Sister.

Vaughan.

On May 24, 1908, I received a telegram stating that Brother T. J. Vaughan, of Emporia, was dead. I did not get the message in time to get to the burial. He was buried in the cemetery at Emporia Monday afternoon, May 25th, by the Masonic order of which he had been an active member. Rev. Hugh C. Smith, of the Baptist church, was present and took part in the burial service. Brother Vaughan was paralyzed the first day of February, 1903. He had been helpless ever since the stroke and much of the time not being able to talk at all. He was 64 years, two months, and sixteen days old. He was converted at Union Church, Surry County, Va., in the year 1887, under the ministry of Rev. M. W. Butler. He joined the church here and afterwards moved with his family to Emporia, Va., and when the Emporia Christian Church was organized he united as one of the charter members. He loved the church and was faithful to attend and served as deacon of the church till the afflicting hand came upon him. He was able to be carried to the church a few times during his affliction, at which time his emotions were much in evidence. I was his pastor for six years. He impressed me as a Christian gentleman. I had not seen him for more than a year before his death. His widow writes me, "He had been gradually failing for the last four weeks, but he bore his suffering patiently and just before the end came his countenance changed as if he knew he would soon be at rest. I miss him so much but I know he is better off and I try to resign myself to the Father's will." He was married twice. A widow and six children are left to mourn their loss. The Lord bless and comfort them and lead them to live in readiness for the blessed reunion over on the other shore. W. D. Harward.

RESOLUTIONS OF RESPECT.

Whereas, the divine Disposer of events called from labor and suffering to reward and peace, our sister, Mrs. W. T. Walters, the wife of our beloved pastor, on the 25th day of May, 1908, and whereas she was a devoted and loyal member both of Bethlehem Christian Church and Sunday school, therefore, be it resolved:

1. That while we submit to the will of an all-gracious Providence, knowing that we are afflicted thus, to teach us "what shadows we are, and what shadows we pursue," still we cannot cease lamenting, in our finite view of omnipotent Wisdom, these heartrending privations and calamities for which we fain would weep and mourn.

2. That in the death of Sister Walters, the Sunday school has lost a valued and consecrated member, the community a generous-hearted, faithful friend, our pastor a true and loving wife.

3. That we commemorate the life and service of our departed friend and sister, extol her virtues, and render thanks to Almighty God for her example of faithfulness and piety, and pray the good Lord to pour into the broken heart of her bereaved husband his balmy dew, and cause him to submit, with pious resignation, to the will of an all-wise Providence.

4. That a copy of these resolutions be sent to the father and sister of the deceased, expressing our deepest sympathy, a copy be presented to her husband ,a copy be sent to The Christian Sun for publication, and a copy be recorded in the minutes of Bethlehem Sunday school.

Samuel W. Lincoln,
Wm. H. Lohr,
Walton Harrison,
Mrs. E. P. Myers,
Miss Lydia A. Pickering.

VALLEY LETTER.

The fifth Sunday in May was the occasion of the dedication of the church at Palmyra. The day was ideal, the crowd large, and all the serviees enjoyable. Rev. H. C. Moore preached the dedicatory sermon, using as his text 1 Cor. 3:9. It was an exeellent sermon and very much enjoyed by all. In the afternoon Rev. T. G. Nevitt, pastor of the Methodist Church in Edinburg, filled the pulpit. At night Bro. Moore preached again. It was a happy day to many who had long wished to see a ehureh there and who had labored so faithfully in its ereetion. For about 25 years our people had worshiped there in a school house. We now have a nice, comfortable church 28 by 86 feet in which we can worship with a much greater degree of comfort. The people of the community are justly proud of the church. Members of other churehes and some who are not members have been very generous in lending a helping hand.

Immediately following the dedication I began a revival meeting there. The attendance and interest were reasonably good considering the time of the year. It is too late in the season to hold revival meetings in this section as the meetings are always held at night, and the nights are very short and the farmers very busy during the day. For these reasons the meeting was not continued as long as we usually hold revivals here. However, there were three conversions and three additions to the church.

On June 4th Rev. J. H. Barney, of Clearville, Pa., came to the Valley to assist me. I stationed him at Whistler's Chapel where he began a meeting that night. Bro. Barney is the father of the church at this place (as well as at Palmyra), and is held in the highest esteem by the people of the community. Much to my regret I could not be with him much of the time as I was conducting the meeting at Palmyra at the same time. The same conditions militated against the meeting here as at Palmyra, but I learn that Bro. Barney preached exeellent sermons which were very much enjoyed by the people, and one soul was converted and added to the church.

My revival meetings for this conference year are now done. I have held one at each of my nine churches. Have had in all 83 conversions and reclamations, have recieved 81 members, and have administered baptism to 59 candidates. . .

A committee consisting of the president and secretary of the Sunday school convention, the superintendents and pastors, met in Harrisonburg last Monday and arranged a program for the coming session of the convention, a copy of whieh, I suppose, will appear in The Christian Sun at an early date. The convention meets this year on Friday and Saturday before the third Sunday in July with the church at Coneord, in Rockingham County, near Timberville. Each superintendent should be present with a full delegation from his school. We must make this year's convention "the best yet." Our success as a conference depends largely upon our success in Sunday school work. We must put forth our best efforts in this department. Brother Superintendent, you may learn enough at the coming eonvention and get inspiration enough to double the usefulness of your school. Be there and see that your delegates get there too. Bro. S. W. Lincoln, who is well-known throughout the Conferenee as a speaker of ability, will deliver the annual address on the first day. Don't miss it.

We are all glad to welcome Bro. Walters back again to the Valley and to his post of duty. He has the deepest sympathy of his many friends here because of his sad loss in the death of his noble young wife. A. W. Andes.

Harrisonburg, Va., June 17, 1908.

HOLLAND ITEMS.

Mrs. W. B. Hare, who has recently located here as mantua-maker, seems to be well engaged in her business, and will doubtless make it a suceess.

Our Sunday school last Sunday was well attended, and seems to be growing in interest and numbers. Bro. Riedell, as superintendent, seems to be the right man in the right place.

As usual, we had two services last Sunday. The morning services were well attended. Our second Sunday congregations, however, are not as large usually, as our fourth Sunday's services; yet they were sufficiently large to inspire and stimulate thoughts and words to active exercise. It is needless to say our pastor gave us a spiritually instructive sermon.

Our night services were well attended, and seemed much enjoyed.

Quite an audience was out last night, the 16th, at the entertainment, to hear the elocutionary address. Miss Troutman not only has the gift, the natural endowment, but she has all the benefits of thorough culture. She delighted the large audience with her wit and humor. She more than met the expectations of the large audience present. We hear nothing but praise of the exercises. The Aid Society, who were instrumental in planning the exercises, and securing the accomplished actor, I am sure will remember it with a high degree of satisfaction.

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weather. The seasons, in this immediate neighborhood, have been very favorable for the farming interests. And farmers are greatly encouraged—hopeful of a bountiful harvest. We are having very little sickness now, but I believe doctors are not disposed to express any serious complaint, of the healthy condition of the people. R. H. Holland.

NEWS ITEMS.

The North Carolina State Building at the Jamestown Exposition was sold last week for $5,000. The cost of constructing to the state was $23,000.

Governor Willson, of Ky., has pardoned Caleb Powers and James Howard for complicity in the murder of former Governor Goebel.

The Methodist General Conference at Baltimore abolished "presiding elder," substituting in its stead "district superintendent."

About 200 young men from the Philippines are studying law, medicine and engineering in the colleges and universities of this country at present.

The marriage of Anna Gould, recently divorced from Count Boni de Castellane, to the worthless and profligate Prince Helie de Sagan, is announced to take place within a fortnight.

Congressman A. A. Wiley, of Alabama, died of inflammatory rheumatism at Hot Springs, Arkansas, June 17. He served in the Spanish-American War with distinction.

Oregon, in recent elections on the issue, increases its number of "dry" counties from one to twenty, leaving only twelve counties in the State in which liquor can be sold, and at only a few places in these.

More than a thousand passengers were left at New York by a steamer sailing for European ports June 17th, all quarters on the steamer being filled to the utmost. The transportation to Europe is very heavy now.

Governor Glenn, speaking to the Teachers' Assembly at Charlotte, N. C., last week, said: "For the work they do the salaries of the teachers are absolutely inadequate, especially those of the women." And then the Governor spoke an everlasting truth.

When President Roosevelt's name was mentioned by the chairman before the Republican National Convention at Chicago last week, the applause and cheering continued 45 minutes before the chairman could proceed. There were 14,000 people present and all engaged in the demonstration.

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